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not again on "Psychology and Life," but more broadly on "Logic and Life." Logism—is it, like psychologism, "one of the greatest dangers of our time"?

ALFRED H. LLOYD

UNIVERSITY OF MICHIGAN
ANN ARBOR, MICHIGAN

RITSCHL'S HISTORY OF PROTESTANT DOCTRINE

Professor Ritschl has projected a series of three volumes which will describe the development of Protestant theology up to the time of the Evangelical Union. The first volume¹ is occupied with the history of "old-Protestant" doctrine.

In the Prolegomena the author advocates the broader interpretation of the term *dogma* which makes it applicable to established Protestant doctrine. He justifies his undertaking on the ground that Harnack's view of dogma led him to bring his great work to a close with the Reformation, while Loofs and Seeberg trace Lutheran doctrine no farther than the Formula of Concord (1580) and the Reformed doctrine only to the Formula Consensus Helvetica (1675). The greater interest hitherto taken in ancient Catholic theology stands to the discredit of Protestant writers.

Ritschl finds four "instances" (ideal and real factors) operating in the development of Protestant dogma: (1) Holy Scripture, through the widely differing views of the quintessence of the Scriptures held by Lutherans, Reformed, Anabaptists, Socinians, Pietists, Mystics, and Rationalists; (2) the dogmatical tradition of the "old-Catholic" church; (3) saving faith; (4) the universal human reason. Only the first two of these are considered in the present volume.

While it may be uncertain who was the first Protestant thinker to elaborate a doctrine of inspiration it was universally accepted in the early part of the sixteenth century. The question whether inspiration was literal or substantial issued in four different contentions:

The Melancthonian view was that the Word of God was given to men in the personal preaching of his messengers, without special emphasis on the idea that the Scriptures contained the divine Word. In his *Loci* Melancthon did not discuss the place of the Scriptures, but he commonly assumes that they are the Word of God with respect to history and doctrine, and he tests all tradition and conciliar decisions by them. Georg Major

¹ *Dogmengeschichte des Protestantismus*. Vol. I. Prolegomena. By Otto Ritschl. Leipzig: Hinrichs, 1908. vii + 410 pages. \$2.60.

follows Melancthon but lays more stress on external attestation. Strigel defines different sorts of revelation—the clear word, miracles, sacraments, visions, dreams, and types.

The Lutheran view held that the Word of God was in those of the truly canonical books which are clear in their expression of the Word. Luther seems to vacillate between a literal inspiration and the freer view that those books which set forth Christ are inspired. He grew more conservative (legalistic) from contact with the rationalists and Anabaptists. He found the Scriptures self-explanatory, the clearer portions determine the meaning of the more obscure. The Gnesiolutherans held to the inspiration of the thought-content (=doctrine) of the Scriptures, but distinguished between mediate and immediate revelation and indicated the relative places of the books of the Bible in this regard. But the effect of the anti-Tridentine polemic was a gravitation toward a mechanical or statutory view of revelation. Chemnitz held to the inspiration of the Scriptures in the originals, Flacius affirmed the inspiration of the Hebrew vowel-points, Hunnius said the Scriptures were divinely dictated, Johann Gerhard brought the orthodox Lutheran view of verbal inspiration to completeness when he said that the written word and spoken word were identical and the biblical writers were simply amanuenses. Finally Buxtorf and Quenstedt opposed all textual criticism.

The view of Calvin and others of the Reformed and orthodox Lutherans, though not clearly enunciated, was that inspiration is a prior operation of the Holy Spirit which manifested itself when and so far as the holy books were composed by the biblical writers. The great influence of Calvin among the Reformed theologians led to the general adoption among them of his idea of inspiration by dictation and his admission of the New Testament Antilegomena among inspired books. It was also the calvinizing of the Lutherans which, as much as anything else, caused the development of Lutheranism in the direction described above.

The finally developed view of the later orthodox Lutheran and Reformed theologians argued that the biblical writers were mere penmen and that the precise words of Scripture are formally authoritative. They went on to determine the different methods of inspiration (on what basis?) with the result that absolute inerrancy is secured.

There is no space here to follow in detail the author's discriminating account of the play of traditionalism in Lutheranism and Calvinism. Ritschl regards Melancthon as the father of traditionalism in the Lutheran churches and on this line again traces the calvinizing of Lutheranism.

When Ritschl's work is completed it promises to be an extremely

valuable addition to our present stock of histories of Protestant religious thought. In the midst of present-day discussions it appears exceedingly opportune. However, while keenness of discrimination, breadth of knowledge, and warmth of historical feeling are everywhere in evidence throughout this first volume, it does not evince sufficient interest in the great political, economic, social, and religious currents of life and the work of scientific investigation, which have been such important factors in the shaping of Protestant thinking. Perhaps a certain narrowing of horizon is unavoidable in any historical work which treats the course of theology by the topical method.

GEORGE CROSS

NEWTON THEOLOGICAL INSTITUTION
NEWTON CENTRE, MASS.

RECENT MISSIONARY LITERATURE

No one has studied missionary facts and conditions more extensively and thoroughly than the author of that monumental work, *Christian Missions and Social Progress*; and when in *The New Horoscope of Missions*¹ Dr. Dennis presents the twentieth-century aspect of the missionary enterprise the reader feels that his "sturdy optimism" is indeed well founded. The first chapter of the book, "A New World-Consciousness," is in every way the most important. To the modern world-consciousness, due to the deepening conviction that as nations and races we are members of one great human family, corresponds, says Dr. Dennis, the world-consciousness of the church of Christ, shown in the deepening conviction of the supreme significance of missions, or "the endeavor to distribute everywhere the universal blessings of the gospel of Christ. And this not so much because we pity the "neglected nations." Compassion does not hold as prominent a place as it once did among missionary motives. It is rather the case that we are learning to appreciate the "alien races" for what they are in themselves and what they may become as fellow-laborers in the kingdom of God.

The rising tide of this enthusiasm is flooding the world, as shown in the multiplication of organizations for the furtherance of missions among young people and the men of our churches, and the participation of Christian universities in this work. It is conceded that this Christian world-consciousness is not, strictly speaking, a new thing. It is discoverable in

¹ *The New Horoscope of Missions*. By James S. Dennis, author of *Christian Missions and Social Progress*, *Centennial Survey of Foreign Missions*, and *Foreign Missions after a Century*. New York and Chicago: Revell. 248 pages. \$1.